

**A SERMON
VPON PART
OF THE EIGH-
TEENTH PSALM:**

**Preached to the publik assem-
bly of Scholars in the Vniuer-
sitie of Oxford the last day
of August, 1586. by
JOHN RAINOLDS:**

**Vpon occasion of their meeting to giue
thanks to God for the late detection
*and apprehension of Traitors, who
wickedlie conspired against the
Queenes Maiestie and the
state of the Realme.***

PSALME' 20. 6.

***Nowe know I that the Lord doth saue his annointed,
doth heare him out of his holie heauens, by excel-
lent strength, the safegard of his right hand.***

**AT OXFORD.
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Printer to the Vniuersitie, 1586.**

ALGERIA

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IOHN RAINOLDES,
to the reader: grace &
peace in Christ.



He reasons that moued
me (good christian rea-
der) to preach this short
Sermon vppon shorter
warning than gladlie I
woulde, haue preuailed
with me to set it downe in writing also
at more leasure, & to publish it. For both
the godly subiectes may bee stirred vp
thereby to greater thankfulnes for the
manifolde blessinges that God by her
Maiesties means, and in her safetie, hath
bestowed vpon vs: and the discontented
may be put in mind to content the-
selues with *the waters of Shiloah*, albeit ^{1 Esai 8.6.}
running softly, least *the great and mightie*
waters of the River goe ouer all their bankes,
breake into Iuda, and ouerflowe it. The for-
mer whereof I knowe that I cannot be
deceiued in: because rain and snow doe
not fal in vaine vpon fruitfull ground.
In the latter, I hope, I shall not altoge-
ther. Vnlesse with Religion both witte
& reason haue forsaken them: that they
care as little for honesty, as for piety; for

The Preface

^b 2.King.16.10.
^c 2.Chr.28.20.
² King.18.14.
^d Platin.de
vitis Pont.in
Iohanne 24.

profit, as for honesty. For what can they
looke for at the hands of foreiners,
though knit in neuer so strait confede-
racie with them, & ioyned in profession
of the same faith, or perfidiousnes ra-
ther, of the falsly named *Catholike* religi-
on, more then the *Iewes* had of the *Assy-*
rians? by whom for al their^b altar erected
to the pattern of the *Assyrian* at *Damas-*
cus,^c they were often grieuously vexed
and pilled.^d When the citizens of *Papia*
in *Italie* were at dissension by reason of
the faction betweene the *Guelphes* and
the *Gibellines*: the *Gibellines* procured a
fauorer of theirs, called *Facinus Canis*, to
come and assist them with a power of
men, vpon agreement & couenant that
he should haue the goods of the *guelphes*
for his pay, But he, being come once in-
to the citie with his men of warre, spa-
red neither of them: his souldiors would
be serued. Whereof when the *Gibellines*
did complaine vnto him, saicng that *their*
goods too were spoiled against agreement: he
answered, that *themselves were Gibellines,*
and should be safe: but their goods mere Guel-
phes, and must pay for it. The *Gibellines* of
Papia could not foresee this: our *Catho-*
likes by them may. Let them leaue their
brain-

to the Reader.

brainficke desires and diuelish purposes
of bringing a *Facinus Canis* into their
countrie: least by experience they feele
(which God forbid) that though them-
selues be *Catholikes*, their goods may bee
Heretikes; perhaps some *Heretick-blood*
in their bodies also, by cōtagion of ours.
The lord take away this stony hart from
them, and geue them an hart of flesh, a
new spirit: that we may al jointly praise
him for the deliuerance of our gracious
Queene, and pray for the continuance
of her blessed gouernment, to the ho-
nour of his name, the furtherance of his
gospel, the welfare of his Church, the
peace and prosperitie of our English
Juda, the grieve and disappointment of
Popish *Assyrians*, and the confusion of
Antichrist.

*At Corpus Christi
College in Oxford, Octob. 24. 1586.*

IT IS WRITEN IN THE BOOKE OF

Psalmes, the eighteenth

Psalme, the fortise-

uenth verse, & the
rest that follow.

47 The Lord liueth, and my blessed strength : therefore let the God of my saluation be exalted.

48 The mighty God, that geueth me reuengementes, and bringeth people vnder me.

49 That deliuereth mee from mine enemies : yea, thou hast exalted mee aboue them that rose vp against me, thou hast deliuered mee from the cruel man.

50 Therefore will I confesse thee, O Lord, among the Gentiles, and I will sing vnto thy name:

51 He geueth great deliuerances to his king, and sheweth mercie to his anointed; to Dauid, and to his seede for euer.



That hath beene a
godly custome of
the faithfull, al-
though not obser-
ued so customa-
bly alwaies as by
the Rules of

^a Phil. 4. 6.
Col. 3. 17.
¹ Thel. 5. 18.

that when they receiued any special bene-
fit, either in atteinig to things commodi-
ous for them, or in auoiding of discōmodi-
ties: they lifted vp their voices to the au-
toz of it, the Father of mercies, the god of
al cōfozt, and did honour him with giuing
special thanks for it. Melchisedek, king
of Salem, a man of power & credit in the
land of Canaan, had not so gr̃at cause to
care for the state of Abram and Lot, two
strangers in the land. Yet when Abram
had rescued Lot being taken, & had spoil-
ed the spoilers: Melchisedek brake forth
into his praise who gaue the victory,

^b Blessed be the high God, which hath ^b Gen. 14. 20.
deliuered thine enemies into thy hand.

The state of the Israēlites touched Moses
nearer: how much the lesse is it to be mar-
ueiled at if hee thought it his duty to ma-
gnify the Lord for guiding them out of E-
gypt through the red Sea, and drowning

^c Exod. 15. 1.

Pharao

A Sermon of thanks- giuing

Pharao with his host. Though that the childe of Israel themselves, an unthankful, murmuring, and stiffnecked nation, should ioyne therein with Moses, all, both men and women: it is a president woorthy to be noted to the shame of Christians, if in greater measure of the grace of God wee shewe lesse gratitude for his graces. The feasting and ioy that the^d Iewes kept for their owne deliuerance out of the snares of Haman, and for his destruction with the partakers of his conspiracie, might seeme to bee onely a profane reioycing as worldly minded men commonly do vse at their good successes. But, that it was holy & seasoned with a sacrifice, such a sacrifice as lawfully they might offer there where then they were dispersed, the circumstance of sending partes vnto the poor, w^{ch} precepts & examples of daies in like sort kept holy to the Lord doth argue. We are assembled at this present, fathers and brethren beloued in the Lord, to giue him most humble and most hartly thanks for his great & singular goodnes shewed vnto vs in discovering the traiterous intent of graceles wretches, who vilanously conspired to take away the life of our gracious Queene (whom God long preserue)

³ Est. 9. 17.

^e Deutr. 16. 14.

^f Neh. 8. 11.

for the Queenes deliverance.

serue,) and to kindle flames of vpyroes
through the realme, to the vtter wasting
of her faithfull subiectes. O that wee had
the harts to praise him for it with the like
religious affection of spirite in zeale and
sincerity, as Melchisedek did for Lot re-
couered by Abram, as Moses & the Israē-
lites for the Egyptian yoke broken, as the
Iewes for their safety and the destruction
of their enemies. Sure we haue greater
causes so to doe, then any of them had. For
Lot was but one, and that a meane man:
nor much indangered more then of losse of
libertie. Here a most excellent Princeesse
was in hazard, not of libertie, but of life:
with God knoweth how many righteous
Lots besides. And the bodily toiles which
the Israēlites endured in Egypt vnder the
taske-masters that Pharao placed ouer
them, were nothing in comparison of the
spiritual bondage of the Antichristian ty-
rantes, to whom, might these Egyptian
impes haue had their willes, we should (it
is likely) haue beene most lamentably en-
thralled. Neither hath the Lord so merci-
fully deliuered vs out of the Lyons mouth
at this time onely, but at sundry other
heretofore often: that the Iewes could not
bee so much beholding to him for that of
Haman

A Sermon of thankes-giuing

Hamā, who did not liue to put them moze then once in danger. Wherefore that wee may accept the moze thankfully and dutifully esteeme of his inestimable goodnesse, in sauing our gracious Queene and vs her subiectes from so great, so many so imminent mischiefs: I haue thought good to take for the ground of mine aduertisement and exhortation these woordes, which you haue heard, written by the godly Prince and Prophet Dauid in the eighteenth Psalme, a song of thankes giuing, which he made whē the Lord had deliuered him out of the hand of all his enemies and out of the hand of Saul. For so is it noted in the title thereof, and manifested farder by the course of the storie in the second of Samuel, where the same is wholly registred againe wel-nigh word for word, as a most worthy and memorable monument to bee thought vpon eft soones of all posterity, that on like fauour receiued of the lord they might shew themselves alike grateful to him. In these woordes therefore comprehending brieftly the purport and drift of the whole Psalme by way of conclusion, two thinges are recommended to our considerations: one is the benefit of God in deliuering Dauid from

2. Sam. 22. 1.

for the Queenes deliuerance.

from his enemies; the other, the thankfulness of David vnto God for that deliuerance. The benefit of God in deliuering David is signified by that he saith, The Lord liueth. For he meaneth not that the Lord liueth in respect of his beeing, his euerlasting essence, in which sense notwithstanding^b hee is said to liue, and to liueⁱ only: but in respect of his woorkes, his effects to David ward, in whose preservation he sheweth that hee liueth, and saueth his, and ruleth all thinges by his eternal prouidence. Which meaning David openeth in that he adioyneth, and my blessed strength: calling god his strength, his fortresse, his rock, his blessed strength and foretresse, because his life, his safetie, his wel-fare is mainteined by the might and mercy of the liuing God. As in^k the beginning he testified also: The Lord is my rocke, and my fortresse, and my deliuerer, my God, my strength in whom I will trust, my shield, & the horne of my saluation, my refuge. And this is the benefit of God vnto David. The thankfulness of David vnto God foloweth: Therefore let the God of my saluation be exalted. Wherein, by the way, the cause of his thankfulness, to weet, the benefit, is repeated,

^b Act. 14. 15.

Reu. 10. 6.

& 15. 7.

ⁱ 1. Tim. 6. 1.

^k Psal. 18. 2.

A Sermon of thanks-giuing

4. Heb. 7.

1. Tim. 2.

1. ver. 51.

1. ver. 3.

1. Tim. 2.

ted. For though in our tounge the name of saluation is by common vse referred to the blisseful state of life eternal in the kingdome of heauen, whereto the scripture phrase doth likewise oft refer it: yet is it applied in the Prophets language heere to bodily safety and temporal preseruati-
on of this present life. As 2 saluations also are¹ afterwarde mentioned, or as our English translation interpreteth it) deliuerances: and^m before, he set downe the general proposition with the same worde, I cal vpon the lord who is worthy to be praised, & I am³ safe from mine enemies. vnto this autho^r then of his safety he rendereth praise and honour: and that in such sort as may stir vp others thereunto withal, that God by the thanks-giuing of more may be more glorified, let him be exalted. To the perfourmance of the which dutie that he may geue a sharper edge and hotter zeale to himselfe and others: he amplifieth and openeth more particularly both the cause of the duty, and the duty it selfe, in the verses following. Touching the cause of the duty, he saith, The mightie God, that giueth mee reuengementes, and bringeth people vnder me, that deliuereth mee from mine enemies: yea, thou

for the Queenes deliuerance:

thou hast exalted mee aboue them that
 rose vp against mee, thou hast deliuered
 me from the cruel man. A summary but
 pitthy rehearsal of the specialties of the
 fauour doone him by God against ^a Saul, ^a 1.Sam.18.&
 against ^a Sauls sonne Ish. b. Beth, against ^a 19.& 23.&
 the ^p Philistines, the ^a Moabites, the ^a 24.& 26.
^a Syrians, the ^c Ammonites, the ^c A- ^a 2.Sam.2.&
 malekites, and the ^a Idumæans, against ^a 3 & 4.
^a Absalom, against ^a Sheba, with their ^p 2.Sam.5.& 8.
 rebellious complices of Israël and Iuda ^a 2.Sam.8.
 too. Of whom a great many were puni- ^a 2.Sam.8.& 10
 shed in iustice: ^a the Lord auenging him, ^a 2.Sam.8.&
 of some, by other mens handes; ^a of some ^a 10.& 11.
 by his owne, as being armed therunto ^a 1.Sam.30.&
 with ^b the sworde of vengeance. The ^a 2.Sam.8.
 rest though their liues were spared in mer- ^a Psal.60.
 cy yet were they brought in awe and sub- ^a 2.Sam.15.&
 iection vnder him. So himselfe, his ene- ^a 17.& 18.
 mies eicher not remaining or not remain- ^a 2.Sam.20.
 ing enemies, at the least not daring to ^a 2.Sam.4.8.
 practise their enmitie was deliuered from ^a 2.Sam.10.18.
 them. Wea, (which he vttereth more em- ^a & 18.31.
 phatically by turning of his speech to god) ^b Rom.13.4.
 God did exalt him & aduance him higher
 then any of his aduersaries that rose vp
 against him, & deliuered him from Saul,
 who of long time pursued him most fierly
 and put him oft in present daunger of his
 life,

A Sermon of thanks-giuing

*Heb. the mā
of violences.

2.Sam.22.49.

life, from the cruel, violent, *the most violent man. Touching his duty whereupon, he addeth, Therefore will I confesse thee, ô Lord, among the Gentiles; and I wil sing vnto thy name: he geueth great deliuerances to his king, and sheweth mercie to his anointed, to Dauid and to his seed for euer. To confesse the Lord, is to acknowledge him to be the autour & giuer of whatsoeuer good we haue: to sing vnto his name, is with ioyfull melodie of voice to acknowledge it. Both these thinges doth Dauid vow that hee wil do: and therein will testify, euen before the Gentiles, that the Lorde, who made him king, and anointed him, doth geue him great deliuerances, and sheweth him mercy, not only him, but his too, his seed, his posteritie and progente for euer. The very literal sense of the which words doth import an excellent thankfulness in Dauid, that would yeeld such tokēs therof among the Gentiles, the heathens whō he had subdued: a more excellent goodnes and graciousnes in God, who raised him to roial state, and mightily preserved him in it, and ridde him out of many dangers, and shewed mercy still to him, yea to his offspring also that should raigne after him.

*Psal.18.43.

But

For the Queenes deliuerance.

But al this is base in respect of that which the holy ghost in a spiritual meaning doth hereby signify and botoken. For Dauid was anointed king of the Iewes, made conquerour of Gentiles, cast into perils, troubles, paines of death, and by speciall grace againe deliuered from them, to the intent he might be a figure (as wee terme it) an image and picture, an historical picture, and a living image, that should resemble and represent the person of another ^dDauid, ^ehis sonne our Saviour Christ. Which mystery ^fhim self knowing as a Prophet, did write (by inspiration from God) sundry thinges, whereof the full and perfitt accomplishment appeareth in Christ and his kingdome, as, ^gthe scriptures teach vs: though a thinne and slender perfozmance of the same was before expressed and drawn out, as it were, by lineaments and shadowes of a type and figure in Dauid & his state. So the great deliuerāces and saluations temporal, geuen and assured to Dauid, and to his seed for euer after a sort, that is for long continuance of many yeares succession, did prefigure greater spiritual deliuerances, and saluations simply and absolutely eternal, which should be likewise giuen to Christ

^d Ezck. 34. 23.

& 37. 24.

^e Ier. 23. 5.

& 33. 15.

^f Act. 2. 30.

^g Mat. 27. 35.

Mar. 12. 10.

Ioh. 2. 17.

& 19. 28.

Act. 4. 25.

& 13. 33.

Rom 15. 3.

Heb. 2. 12.

& 10. 5.

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^h Esai. 53. 10.

^I Jer. 33. 22.

ⁱ Ioh. 1. 12.

^k 2. Cor. 5. 20.

^l 1. Pet. 1. 23.

^m Gen. 3. 15.

ⁿ Rom. 16. 20.

^o Reu. 12. 7.

^p 1. Co. 15. ver.

25. 9 ver. 55.

^r Mat. 4. 6.

^f Heb. 1. 14.

ⁱ Psal. 91. 12.

^u Heb. 9. 12.

& 10. 19.

^v Psal. 16. 11.

Act. 2. 28.

Reu. 21. 4.

and to his^h seede, that is, toⁱ the faithfull, the children of God whom^k Christ doth beget in his Church^l by the immortall seede of his woorde. To^m Christ and to hisⁿ seede is giuen the treading downe of the serpent, the ouerthrow and victorie of Satan and his Angels. To^p Christ and to^q his seede is death quellen, the graue vanquished, the power of hel daunted, and all their enemies put to flight. To^r Christ and to^s his seede is^t a gardo of Angels appointed for their safety, an entrance into Heauen opened, and^u the ioyes of life, of euerlasting solace, of endlesse rest, assured. Which most excellent mercies, deliuerances, saluations, as the Prophets commonly in the ende of their prophecies doo commend to men by figuratiue speeches of Israëll, of Iuda, of Sion, of Ierusalem, & blessings incident thereto: so in this conclusion of his song of thankes doth Dauid ascend to them by the other, to shew himselfe grateful vnto God for them. A prooofe whereof we haue in the last woordes that he concludeth with. For therein he seemeth to respect the promise, that^v the Lorde would set vp his seede after him, and stablish the throne of his kingdome for euer. Which the Angel Gabriel

2. Sam. 7. 12.

for the Queenes deliuerance.

Gabriel, sent to the Virgine Marie, expoundeth of Christ, telling her that ^a God ^a Luk. 1. 32. shal giue vnto him the throne of his Father Dauid, and hee shall raigne ouer the house of Iacob for euer, and of his kingdome shall be no end. And a farther proofoe in the former clause touching his confessing of God among the Gentiles: considering that S. Paul declareth the goodnes of Christ in ^a receiuing the Gentiles ^a Rom. 15. 9. to his glory to be meant thereby. As if the holy Prophet had said that he would vse a newe and vnaccustomed thankfulnessse to God for his passing singular and vspeakable benefits: neither would confesse him among the Iewes onely, as then the faithful did according to their order of praying in the Temple; but among the Gentiles also in time to come, when they being called to the church of Christ should be made acquainted with his Psalms and Hymns, and learne to praise the Lorde with him. So that I may saie the same of these words, that on like occasion our Saviour did of other, ^b This day is the scripture ^b Luk. 4. 21. fulfilled in your eares. Howbeit not only these words of this scripture are fulfilled this day: but the other too, that lay forth the fauour of God vnto his children in sa-
B 2 uing

A Sermon of thankes-geuing.

uing his anointed. For what more com-
moditie did the Iewes receiue by King
Dauids meanes, then we by our soueraine
Lady Queen Elisabeths? What enimies,
what dangers, what deaths did he escape:
from the like whereof the Lord hath not
as often, as woonderfully, preserved her
Majestie? The arke of the couenant,
wherein^c the testimonie was laid, where-
on the mercie-seate was placed, from
which^d the voice of God was hearde, at
which^e his name was called vpon, where-
to^f they had not sought in the daies of
Saul, ^g King Dauid brought into his
cittie: and caused^h the Leuites ioyfullie
to play on instrumentes of musicke, and
lift vp their voices at the bringing of it.
Queene Elisabeth hath brought vs the
body and trueth of that whereof his cere-
monies were but shadowes onlie, the free
vse and Christian doctrine of the Gospell,
the word of God, the holy Scriptures, the
praiers and publike seruice of the highest,
all in a language knowne to all: and hath
moued her Subiectes to receiue these
means of theirⁱ instruction and^k saluatiō
with^l Psalmes, and hymnes, and spiri-
tual songs, singing with a grace in their
harts vnto the Lord. Dauid to those hea-
uenly

^c Exod. 25. 16.

^d Numb. 7. 89.

^e 2. Sam. 6. 2.

^f 1. Chro. 13. 3.

^g 2. Sam. 6. 12.

^h 1. Chr. 15. 16.

ⁱ 1 Cor. 14. 19.

^k 2. Tim 3. 15.

^l Col. 3. 16.

for the Queenes deliuerance.

uenly treasures added earthly, & enriched
his kingdome ^m with siluer and goulde.
The puritie of coine restored by her Ma-
iestie for base and copper moonies where-
with she found the realme pestered, doth
say no lesse for her: beside plate of siluer
and golde with other ornaments in so
great plenty, as if God would verifie ac-
cording to the letter that which he promi-
sed his Church in a mysterie, ⁿ For brasse
wil I bring gold, and for yron wil I bring
siluer. Much did it make for the safetie of
Iury, that ^o David put garisons in Syria
and Idumæa, countries that bordered by
on the North and South thereof. Much.
But more for England, that Elisabeth
(to passe over the fortifieng of borders)
hath furnished it with all sort of armour,
and munition, neuer more or better: and
thereto with a roiall nauie of vessels, so
stately, so strong, so wel appointed for wars,
that our lande is fenced wth walles, not on-
ly of wood ^p as Grecia was against Xer-
xes, but of brasse & yron too against fozein
enimies. The people of Israel confessed of
them-selues that ^q they were deliuered
out of the hand of the Philistines, and o-
ther enemies by that King. The warres
which our Queene hath had for our safe-

^m 2. Sam. 8. 10.
& 12. 30.

ⁿ Esa. 60. 17.

^o 2. Sam. 8.

^p Herodot. in
Polymnia.

^q 2. Sam. 1) 9.

A Sermon of thanks-giuing

Lod. Guicciardin com-
 ment. de reb. memorab in
 Europ. lib. 3.
 Buchana. rer. Scot. lib. 16.
 & 17. Com- ment. de stat.
 rel & reip. in Gal. lib. 5. & 6.
 The Queens declarat. tou-
 ching aide geuen to the
 low countries.
 King. 4. 25.
 2. Sam. 8. 2.

Heb. 12. 7.
 7 Psal 119. 71.

2. Sam. 21. 1.

2. Sam. 24. 15.

gard in Scotland and France, euen^r a-
 liens haue seen and shewed to the worlde
 that they were atchiued with maruellous
 honour and aduantage to her selfe & her
 realm. As this (by Gods grace) which she
 hath presently vppon the like ground in
 the low countries, shal be in due time also.
 Again, how sweet a peace haue we so long
 enioied vnder her at home, as vnder a Sa-
 lomon in that consideration rather then
 a Dauid? The fruites whereof, if nothing
 from abroad had sprung to our wealth
 and wel-fare (which hath notwithstanding
 in no smal abundance) might coun-
 teruaile the profites that did growe to
 Iury by Davids warres and victories,
 Yea, our dearth and sickenes the chastise-
 mentes and afflictions that now we doe
 tast, or did heretofore, (as^r needes wee
 must come, and^r expedient wee should)
 haue been but gentle threats to her Maie-
 sties subiectes, in respect of his: the fa-
 mine, that lasted three yeares together;
 the plauge that consumed^r seuentie thou-
 sand men. And though by occasion of dif-
 ficulties and wants, what of men, what of
 maintenance, her highnes hath not yet bin
 able to prouide that wise & faithfull work-
 men for the perfitte edifieng of the house of
 God

for the Queenes deliuerance.

God with doctrine and discipline shoulde
be set in euery Church through her domi-
nion; as neither was^b Dauid by reason
of his warres to build by the Temple: yet
as hee prepared thinges necessarie for it,
that it might be the better doon whē time
should serue, so hath shee by fostering Col-
leges and Schooles, the nurseries of the
ministerie. Her princely care wherof hath
appeared specially of late vnto vs in a
branch of our Oliue that was almost wi-
thered, the state of Queenes College.
Which she hath refreshed, confirmed, ad-
uanced, with benefits and immunities so
bountifullly and noblely: that wee and our
posteritie haue as iust cause to thinke of
Queene Elisabeth in the name therof, as
of Queene Philippa. Our whole Oliue-
tree did generally feeble it before in the fa-
mous and woorthy Act of Parlament
‘for the maintenance of Colleges & the
reliefe of Scholers in both the Vniuersi-
ties, & also Winchester & Eaton. An Act
that I haue hard men of iudgemēt say & I
am perswaded that they said truely, (God
grant the care of Heades and industrie of
Students do bring it to effect,) may proue
as beneficial for the encrease of learning,
as might the erecting at least of two Col-

^b 1. Chr. 22. 8.

^b 18. El. c. 6.

A Sermon of thanks-giuing

leges. The commodities then, which wee haue receiued by her blessed gouernement are as great & many, as those which the Iewes did receiue by Dauids. That we can not chuse but acknowledge gods fauour to haue been as singularly extended vnto vs in preserving her, as it was to the in preserving him. For although her Maestie hath not been assaulted by so many foieine enimies as Dauid: yet by more domestical. Wherein her deliuerances are to be esteemed so much the more precious, by how much it is easier to beware of open foes, then of secret; of vipers that are farder off, then in our bowes; of Abners, though valiant, who professe hostilitie then of trecherous Ioaabs, who pretend amitie. If first (in Queen Maries time) the house of Saul, I meane the broode of them who prefer will. wooerships before obedience to God, fearing, as Saul did, that their seedes succession should not be established as long as Dauid liued, desired & deuised to bring that to passe which one of them sithence made mone it was not done, the boughes were cut off, the root was not hewed vp. But the are, which he wished to the pleasant roote, fel on the roote of bitternes his owne hearie scalpe: the deuises of the wicked

^d 2. Sam. 2. 22.

^e 2. Sam. 3. 27.
& 20. 9.

^f 1. Sam. 15. 21.

^g 1. Sam. 20. 31.

^h D. Story.
Sander. visib.
Monar. lib. 7.

for the Queenes deliuerance.

ked were disappointed by the Lorde, and their desires frustrated. Afterward the v-surper, the Ish-bosheth of Rome, indeed an Ish-bosheth, when she was anointed and settled in her throne, sought to dispossesse her by his accursed curse and Antichristian sentence declared and published in his Bul. Moorton sent from him, to stir vp wicked spirites to the executing of it. The Earles of Northumberland & Westmerland in armes, with thousands of rebels. When they were fled and scattered: their outrage renewed by Dacres and his legion. The Bull it selfe proclaimed, as it were, by Felton, to gather mo conspirators to it. Al in vaine stil. For the hand of the Lord was ouer his handmaid, & made his woord good, that the vnderferued curse came not vpon her: it^k came to them who loued it and they were clothed with it as with a garment. Yet behold an other rebellion intended by certaine Norfolk gentlemē, chiefly Iohn Throckmorton. But crushed in the shel, before it was hatched. And looke what successe had the gentlemen of Norfolke, the same had the Duke. Whose purpose to depriue her Highnes of the crowne and set it on his own head by mariag of the Scottish

* That is to say,
a man of
shame and
confusion.

ⁱ Prou. 26.2.

^k Pl. 109.17.

A Sermon of thanks-geuing

tish Queene : howe hee was encouraged
 thereto by the Pope, ¹how much mony of-
 fered by him: in the mean time, & at a time
 appointed ²how many thousand souldi-
 ours, with as many thousand moe by the
 king of Spaine: ³where they should haue
 landed, and thence (being ioyned with the
 Dukes forces) haue gone to surprize the
 Tower of London: on of their own sect a
 man of reputation, ¹Emilio Maria Mano-
 lessso doth wryte in his Italian storie: la-
 mēting the case, that so braue a com-plot
 had so vnhappy an ende. Nowe what
 should I say of the traitours in Ireland? of
 Stukeley the rakehell, ^mthe Popes Irish
 Marques, sent thither to subdue it slain in
 Barbarie by the way; of Sāders the priest,
 the firebrand of sedition, dead there agree-
 ably to his life; of the arch-rebels, the
 Earle of Desmond, and his brother, ser-
 ued both like ⁿSheba; of the whole rable of
 their mates and souldiours, Italian, Spa-
 nish, Irish, feeling by the vengeance of de-
 serued miseries the follie and furie of
 their lewd attempts. What of the braine-
 sicke youth, Summerfield? Whose inter-
 prize in substance like vnto Achitophels,
 did purchase ^oAchitophels euent and end
 vnto him. What of Parry, the proude mis-
 creant?

¹ Dodici mille
scudi.

² Diecemille
fanti.

³ Ad Harwich

¹ Histor. nou.

dal' ann. 1570.

fino all ann.

1572. lib. 3.

^m Pontificius
Prefectus,
Marchio Hi-
bernæ Gene-
brad. Chro-
nog. lib. 4.

ⁿ 2. Sam. 20. 22.

^o 2. Sam. 17. 23.

for the Queenes deliuerance,

creant? who hauing opportunity to worke his diuelish vow, and being resolute to do it, ^p the Pope incensing him with allowance of the fact and plenary pardon of his sinnes, the Cardinal of Como with commendation and request, the Papists some with counsel, some with praier for him, some with remembrance at the altar, and Allens traiterous libell making it cleere in his conscience that it was lawfull and meritorious, euerie word therein a warrant to a minde prepared: there was but ^s a step betweene her and death, had not God betwisted him by his Jonathan, and by the hand of iustice giuen him that meed which his vow did merit. An intet as mischieuous and moze potent meanes had the next conspiracy, ^r which dealt in befoze by Francis Throckmorton, was after prosecuted by others. The Popes aide (as alwaies) ready, to gaine kingdomes; the Spanish Kinges assistance; the Scottissh Queenes fauozers; the Duke of Guise with forces to invade the realm; the plots of coastes and hauens for his fit arriuall; the names of recusants with hope of their furtherance; the heathens raging, and the people murmuring, kings banding themselves, and princes taking counsel against the

^p The declaration of W. Parrys treason.

^s 1. Sam. 20. 3.

^r The discovery of Fr. Throckmorts treasons, & of the Earle of Northum.

A Sermon of thanks-geuing.

Ps. 2. 4.

the Lord & his anointed. Yet even in that also, were their powers and policies neuer so out-reaching, there shewed himself aboue them a mightier and wiser: who sitteth in the heauens, & laugheth them to scorne, discouering and dispersing the smoaky pusses of their endeouours. Which of his accustomed goodnes and bounty he hath done in this too, the last, & I beseech God it be the last, that now he hath disclosed. In the discomfiting whereof, and of the former, his out-stretched arme hath appeared the more glorious: because the underminers of her Maiesties state haue cloaked their attemptes with pretense of Religion, and saluation of soules, most subtle meanes & forcible to inueigle men: and, to steal away her subiectes heartes from hir, haue reconciled them to hir dead lie eninie as to their soueraine Pastor: & made them sure vnto him by badges and pledges of halowed graines, of medals, of beades, of Agnus-deis, of crucifixes, of pictures, with *Fili, da mihi cor tuum, & sufficit*, Sonne, geue me thy heart, and it sufficeth, & other such spiritual sozceries. A practise more dāgerous thē any of Dauids aduersaries did vse, yea then Absalom himself the cunningst of them al: who
had

* A Popish
emblem fit for
Atheists. See
Prou. 23. 26.

* 2 Sam. 15. 1.

for the Queenes deliuerance.

had no High Priestes that would take vp
on them to depose Dauid; noz meritorious-
nes to see diuels incarnat with to murder
him; noz^a authorities for Harding, & others,
to assoile thē that would reuolt from him;
noz^x faculties for Persons and Campian,
to instruct them to¹ obey, or² rebell, as
things should fall out, noz Iesuites, and
Seminarie-Priests, (like the^y Donatists)
to spreade seditious doctrine, and beare
the world in hande that² when they were
punished for it, they wer Martyrs. Ther-
fore all the woordes of the text, that I
treat of, which doe lay befoze vs the most
prouident care and fatherly loue of God in
sauing and deliuering our most excellent
Princesse out of the hād of her enemies,
of Papists, of Atheists, of Malcōrents, base
and noble; secret and open; externall and
domestical; are fulfilled and verified in our
eares this day. It remaineth that the rest
which concerne our duty to God for this
benefite, be likewise fulfilled and verified
in our eares, or in our heartes rather, naie
both in heartes and bodies also. The fore-
most degree and step whereunto is to ac-
knowledge that the Lorde, our blessed
strength, our mightie God, is the autour
of it: it is he that liueth, that saueth his a-

nointed,

^a The Popes
Bul granted
to D. Harding
& others, an-
no Dom. 1567
^x The exec. of
iustice in Eng.
for treason.
¹ Ne Bulla Pij
Quinti obli-
get Catholi-
cos rebus sic
stantibus:
as they stood
anno Dom.
1580.
² Tum de-
mum quando
publica ciuis.
dem Bullæ
exequutio fie-
ri poterit.
^y Augustin.
contr. epist.
Parmen. l. i. c.
9. & l. 3. c. 6.
^z Bristow Mo-
tiu. 15. Cōcer-
tat. eccl. cath.
in Anglad-
uers. Calu &
Purit. Eccle-
siæ Anglicanæ
trophæa,
Roma.

A Sermon of thanks-giuing

nointed, that geueth her reuengements, that bringeth people vnder her, that deliuereth her from her enimies, from the cruel man, that exalteth her aboue them who rise vp against hir, that giueth great deliuerances, and sheweth mercy to her, yea to al his seruants, the childzen of God, the seed of Christ, for euer. And this haue our soueraine prouoked vs to doe by her owne example: ascribing not onely the present detection and apprehension of traitors to the great and singular goodnes of God, but also the infinite blessings laid vpon her, as many as euer Prince had, yea rather as euer creature had. The Lord hath endued her Maiesties person with most rare prudence; her state with Counsaillers very wise and faithfull; her Realme with many thousandes of dutiful louing subiectes. Nor is it to bee doubted but that sundry circumspect eies and loyal handes of these haue been occupied in finding out and bringing to light the conspiracie. Yet because the Lorde is ^bthe father of lights, & ^cwhat hath any mā that he hath not receiued? neither can he effectuate ought with that he hath except the Lord blesse it, ^dexcept the Lord build the house, they labour in vain that build

it;

^a The Queens
letters to the
L. Mayor of
Lond. and his
brethren.

^a Iam. i. 17.

^a I. Cor. 4. 7.

^a Psal. 127. 1.

for the Queenes deliuerance.

it; except the Lorde keepe the citie, the
keeper watcheth in vaine: therefore doth
her Highnes in the meanes themselves &
aboue the meanes acknowledge the wooz-
king of the principal agent, vnder whose
protection her selfe resteth safe, and seeth
vengeance powred on them that wish her
euil. Which I would to God the disloyall
hartes, if there bee any moze yet, of that
broode of Cockatrices, did acknowledge
also: and, as ^e the Prophet willeth, did
weigh it with themselves, and think vp-
on their bedde of it. Then were it to bee
hoped that in consideration thereof they
would bee still: and after ^f his example,
whose aduise that is, detest the very breath
of such as make mention of laying violent
hande vpon the Lordes anointed. For
though it were true, as ^e the traiterous li-
beller endeouureth to perswade men, that
the Popes sentence against her were as
lawefull, as Samuels was against Saul;
which yet is most false, and ^h proued so to
be; but grant it were true: yet had they to
remember that Dauid did refraine to lay
hand on Saul after Samuels sentence; ne-
ther of humanitie onely, but of duty: ⁱ for
who can lay his hand on the Lordes a-
nointed (saith he) and be gildes? At least,

^e Psal. 4.4.

^f 1. Sam. 24.5.
& 26.8.

^e The answ. to
the execut.
of iust. ca. 5.

^h D. Bilson of
Christian
subiect. part 3.

ⁱ 1 Sam 26.9.

if

A Sermon of thanks-giuing

¹ Rom. 13. 4.

¹ Eccl. 10. 20.

^m Psal. 7. 12.

[•] Ios. 24. 15.

if they would not be still, as he was, for conscience sake, yet for ¹ fear they might be: seeing that ¹ a foule of the aire shall carry the voice, and a bird shall declare the matter, if they but speak euil of the king, yea in their thought, much more if they intend to doe him any euil. And sure, ^m if they turne not, if they whet their swords, bend their bows and make them ready, and getting themselves deadly weapons prepare their arrowes for persecutors: they haue traueiled with lewdnesse and conceiued mischief to bring forth a lie; into the pit, that they haue digged, they shal fal; their mischief shal returne vpon their owne heads, and on their owne pates shal their cruelty light. For God doth giue reuengements vnto his anointed, and sheweth mercie to his Queene, aduauncing her aboue them who rise vp against her. But whether they do vse this benefit of God to their good, or no: let vs, my deere brethren, let vs and our houses (as ⁿ Iosua said) serue the Lord. And that not by acknowledging onely Gods goodness in this & al his benefites, the foremost step to thankfulness: but the next also, I meane, by confessing of him among the Gentiles, and singing to his name with

yeelding

for the Queenes deliuerance.

yeelding him al glozie for it. For the Hea-
thens themselves, in that smal knowlege
of God which sinne left them, did acknow-
ledge him to be the worker and autour of
the commodities that they had. In the
Greeke Poets ° the Gods are surnamed,
by a common title, the giuers of good
things. ° The Captaines of the Romans
hauing conquered their enemies, tooke
part of the lawzel (which they did bear in
signe thereof) and laid it in the lap of Iupi-
ter. The Caldean king subdued diuerse
nations, tooke their holdes, spoiled their
cities, seized on their welth, ° ascribing
that his power & force to his God. But
they did not glorify God as they ought,
neither were thankful. They robbed him
of his honour & gaue it vnto many Gods,
their owne Idols, and Images of mortal
creatures. Vea part of the lawzel they
kept to themselves: * sacrificing to their
nets and burning incense to their yarns,
because by them their portion was fat,
and their meate plenteous. The time of
this ignorance is ouerpast, brethren, and
the daies are come whereof it was prophesied,
that the earth should be full of
the knowledge of the Lorde, as waters
couer the sea. How much the more ex-
cuseles

° *Θεοὶ σωτῆρες*

ἐσάν.

° Plini. hist.
natur. lib. 15.
cap 30.

° Hab. 1. 11.

° Rom. 1. 21.

° 1 Cor. 8. 5.

° Dan. 5. 4.

° Rom. 1. 23.

° Hab. 1. 16.

° Esai. 11. 9.

A Sermon of thanks-giving

useles shal our fowle ingratitude and vn-
godlinesse be: if wee bee no thankfuller to
him then the Heathens, then the Greeks,
the Romans, the Caldeans were. Chiefly
sith beside the temporall benefit of the pre-
seruation of our Prince and vs, wee haue
receiued graces moze excellent and preci-
ous to endure for euer; namely, the entoy-
ing of his Sonne Christ Iesus,¹ our wise-
dome, our righteousness, our sanctificati-
on, our redemption; the Spirit of adopti-
on² wherby we haue boldnes to crie Ab-
ba father, the peace of cōscience, tranquil-
litie of mind, contentednes of hart: the in-
heritaunce immortal, vndefiled, and that
withereth not; the comfort, the protection,
the assurance of his loue: in a word, so ma-
ny blessings both of this life, & of the life
to come, as neuer any nation vnder hea-
uen greater. Wherefore I beseech you
by the mercies of God, who spared not his
owne Sonne for our sakes, but gaue him
to the death, the vile death of the crosse,
that wee might liue through him: let vs
confesse him sincerely and faithfullly³ not
onely in wordes, but in deeds; and con-
fesse him amōg the Gentiles, euen those
which are strangers and aliens from the
faith that wee may win them to the Lord.
Let

¹ 1. Cor. 1. 30.

² Rom. 8. 15.

³ Tit. 1. 16.

for the **Queenes** deliuerance.

Let our conuerſation be honeſt among them: that by our good woorkes, which they ſhal ſee, they may gloriſie God in the day of the viſitatiō. Let vs caſt away profane ſongs of wantōnes, of lightnes, of vanity; & ſing vnto his name: vſing both our voice & ſpeech in al reſpects ^c as it becometh Saints. To be ſhort, let vs ſhewe, ^d Eph. 5. 3. let vs ſtrive to ſhew by al parties of duety a thankful acceptance of the great ſaluations that hee hath wrought for vs, and zealous remembrance of the end wherto: ^e Luk. 1. 75. that we being deliuered out of the hād of our enemies, ſhould ſerue him without feare, in holines & righteousnes before him al the daies of our life. The godly Prince & Prophet, whose vertuous example as in al the reſt, ſo in this ſpectallie ſhould be a ſpur vnto vs, calling into mind how God hath deliuered his ſoule from death, his eies from teares, and his feete from falling, bzake out into theſe words: ^f Pſal. 116. 12. What ſhal I render to the lord for al his benefites towards me? I wil take the cup of ſaluations, and cal vppon the name of the Lord: I wil pay my vows to the lord euen now in the preſence of al his people. Neither ſaid he more therein then hee perſourmed. For when he had offered ^g 1. Chr. 16. 2.

A Sermon of thanks-giuing

^b Psal. 57. 2.

ⁱ 2. Sam. 8. 15.

^k Psal. 132. 2.

^l 2. Sam. 6. 16.

sacrifices of thanks-giuing, hee made a holy banquet therewith vnto the people, in remembrance of the manifold safeties & deliuerāces that he had receiued. He praised the Lord, and called vpon his name: his P salms do witnesse it to this day. ^b He promised that he would iudge righteously: he did it. ^k Hee vowed to bring the arke into a place of rest: ^l hee brought it. How great cause we haue, fathers, & brethren, to say as hee saide, What shall wee render to the Lord: your selues doe well know. How small care wee shew of doing as hee did, in praising God, and paying our vowes before his people: the worlde dooth see. Our slacknesse in frequenting of sermons, of prayers, of celebrating the Lordes Supper, and taking the cup of the saluation of saluations, I wishe it were amended rather then reprooued. Wee haue made vowes and promises to God, al, of perpetual holines in baptisme: some, of special duties, in their seueral callings. And is it to be hoped that euery one of vs, though not with Dauids zeale, yet with some measure of it, will paie them to the Lord? Sure the greater hope thereof is to be had, if that, which hath been moued of order to be taken for ordinarie sermons

for the **Queenes** deliuerance.

mons and preaching of the woorde on our Sabbath-daies in the afternoone, not the forenoon onely, may be effected by the godly forwardnes of them who should say,

And this wil we do if God permit. The father of mercies & God of al cōfort, who hath raised vnto vs a most glorious light, and placed a most gracious Princesse in the throne of gouernment among vs, sanctify vs throughtout wth his holy spirit: that wee may offer vp the sacrifices of righteousness, the fruits of our lips, of our harts, of our hands, to the glozy of his name for al his benefites powzed on vs. And as hee hath hitherto giuen great deliuerances and shewed mercy to his anointed: so beseech we him for his Sonne our Sauiozs sake to doe it stil. Saue her, O Lord, saue her out of the hand of al her enemies. Let their roote bee as rottenesse, and their budde as dust, who rise vp against her. Blesse her with the zealous spirite of Iosias, with the peace of Salomon, with the peares of Dauid: that she may long raigne a godly, a happy, an auncient Mother in Israël. Finally continue thy Fatherly loue and fauour towarde her for euer, and towards vs her subiects, the children
of

^m Heb. 6. 3.

A Sermon of thankes-geuing &c.

of thy couenant: that we both in this life &
in the life to come may confesse thy good-
nesse and sing vnto thy name with thy
blessed Seruauntes and elect Angels.
Praise, and glorie, and wisdom,
and thankes, and honour, and power,
and might, bee vnto our God for euer-
more. *Amen.*

• Reu. 7. 12.

Psal. 21.

7 Because the king trusteth in the Lord
and in the mercie of the most High,
he shal not miscarie.

8 Thine hand shal find out all thine e-
nemies: and thy right hand shal find
out them that hate thee.

9 Thou shalt make them like a fierie
fornace in the time of thine anger:
the Lorde shal destroy them in his
wrath, & the fire shal deuoure them.

HH. 575/2